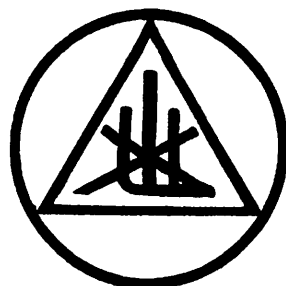


the Beacon



January 1963

The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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BOTH GATES STAND WIDE

THE editors of *the Beacon* wish all readers and friends a joyous 1963. In the midst of strife, may we find peace and serenity: immersed in the breaking up of negative thoughtforms, may we radiate love, confidence and selflessness.

The sun always seems to rise on the first day of January with new hope and promise. 'Both Gates Stand Wide' — the path into the new year is fresh and free; the pages of the new diary clean and white.

The beginning of a new year inaugurates a new cycle of effort. This we know is a personal matter for each one. The freshness, the joy and the purity of a new beginning can remain with us and continuously affect our environment if we can remain poised in consciousness in those creative qualities which transfigure the mundane, the negative, the drab and the repellent.

Not yet possessing super-human powers, we fall short of the ideal, and cannot maintain the brilliant mountain-top recognitions as a consistent way of life. Yet the qualities, the attributes, and the principles of soul consciousness are familiar to us, and can infuse the reflective attitudes of mind and heart with new life, with consequent effect on all activity.

Perhaps we render a service to the world of greater value than we know, by allowing the negative, the harmful and the destructive factors emerging in human consciousness at crisis point, to 'die by attrition'. In the personal sense we know that this works. We know we can increase the soul's power to influence the personality more by concentration on building in the qualities of soul

energy than by trying to suppress and discipline the rebellious lower man. In a world sense, the same technique can be applied.

We can ignore the destructive effects of mis-applied human forces, which always tend to dominate the press and other news media with sensationalism and prejudice. The heart of humanity is sound. The soul of humanity is establishing an increasingly potent relationship with its material shadow, and truly soul-infused, constructive work is in process everywhere in all fields. Our new age task, and surely our new year commitment, is to seek out and to support the areas of new thought and new action, wherever they exist. They are easily identified by their own soul-centred qualities, and by a demonstration of vision, thought and action of value to human progress and well-being.

If we can inaugurate this new cycle of effort by resolving to eliminate from our consciousness all fear of the future, all criticism and condemnation of the things and the people with whom we disagree; if we can substitute a clear focus of thought, support and action in those activities which convey growth and progress to all humanity; then we can strengthen the soul energies which underlie the happenings of the time, and stimulate the constructive values at work within humanity.

Let us 'disenthrall ourselves' of the out-grown past and the reactionary present. Let us 'think anew and act anew' within those areas of thought and activity where creative enterprise is providing new hope and new possibilities for all men, everywhere in the world.

On Death

by Djwhal Khul

The concepts of death, of substitution, of the vicarious at-one-ment and of sacrifice will — in the new age — be superseded by the concepts of resurrection or of livingness, or spiritual unity, of transference and of service, so that a new note will enter into the human life, bringing hope and joy and power and freedom.

LET us first of all define this mysterious process to which all forms are subject and which is frequently only the dreaded end, dreaded because it is not understood. The mind of man is so little developed that fear of the unknown, terror of the unfamiliar, and attachment to form have brought about a situation where one of the most beneficent occurrences in the life cycle of an incarnating Son of God is looked upon as something to be avoided and postponed for as long a time as possible.

Death, if we could but realise it, is one of most practised activities. We have died many times and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment on the physical plane, and a moment later we have withdrawn onto another plane and are actively conscious there. Just as long as our consciousness is identified with the form aspect, death will hold for us its ancient terror. Just as soon as we know ourselves to be souls, and find that we are capable of focusing our consciousness or sense of awareness in any form or on any plane at will, or in any direction within the form of God, we shall no longer know death.

Death for the average man is the cataclysmic end, involving the termination of all human relations, the cessation of all physical activity, the severing of all signs of love and of affection, and the passage, unwilling and protesting, into the unknown and the dreaded. It is analogous to leaving a lighted and a warmed room, friendly and familiar, where our loved ones are assembled, and going out into the cold and dark night, alone and terror stricken, hoping for the best and sure of nothing.

But people are apt to forget that every night, in the hours of sleep, we die to the physical plane and are alive and functioning elsewhere. They forget that they have already achieved facility in leaving the physical body; because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of active living, they fail to relate death and sleep. Death, after all, is only a longer interval in the life of physical plane functioning; one has only 'gone abroad' for a longer period. But the process of daily sleep and the process of occasional dying are identical, with the one difference that in sleep the magnetic thread or current of energy along which the life force streams is preserved intact, and constitutes the path of return to the body. In death, this life thread is broken or snapped. When this has happened, the conscious entity cannot return to the dense physical body and that body, lacking the principle of coherence, then disintegrates.

It should be remembered that the purpose and will of the soul, the spiritual determination to be and to do, utilises the thread soul, the sutratma, the life current, as its means of expression in form. This life current differentiates into two currents or two threads when it reaches the body, and is 'anchored', if I might so express it, in two locations in that body. This is symbolic of the differentiations of Atma, or Spirit, into its two reflections, soul and body. The soul, or consciousness aspect, that which makes a human being a rational, thinking entity, is anchored by one aspect of this thread soul to a seat in the brain, found in the region of the pineal

gland. The other aspect of the life which animates every atom of the body and which constitutes the principle of coherence or of integration, finds its way to the heart and is focused or anchored there. From these two points, the spiritual man seeks to control the mechanism. Thus functioning on the physical plane becomes possible, and objective existence becomes a temporary mode of expression. The soul, seated in the brain, makes man an intelligent rational entity, self-conscious and self-directing; he is aware in varying degree of the world in which he lives, according to the point in evolution and the consequent development of the mechanism. That mechanism is triple in expression.

Central Nucleus of Positive Energy

The soul, seated in the heart, is the life principle, the principle of self-determination, the central nucleus of positive energy by means of which all the atoms of the body are held in their right place and subordinated to the will-to-be of the soul. This principle of life utilises the blood stream as its mode of expression and as its controlling agency, and through the close relation of the endocrine system to the blood stream, we have the two aspects of soul activity brought together in order to make man a living, conscious, functioning entity, governed by the soul, and expressing the purpose of the soul in all the activities of daily living.

Death, therefore, is literally the withdrawal from the heart and from the head of these two streams of energy, producing consequently, complete loss of consciousness and disintegration of the body. Death differs from sleep in that *both* streams of energy are withdrawn. In sleep only the thread of energy, which is anchored in the brain, is withdrawn, and when this happens the man becomes unconscious. By this we mean that his consciousness or sense of awareness is focused elsewhere. His attention is no longer directed towards things tangible and physical but is turned upon another world of being and becomes centred in another apparatus or mechanism. In death, both the threads are withdrawn or unified in the life thread. Vitality ceases to penetrate through the medium of the blood stream and the heart fails to function just as the brain fails to

record, and thus silence settles down. The house is empty. Activity ceases except that amazing and immediate activity which is the prerogative of matter itself and which expresses itself in the process of decomposition. From certain aspects, therefore, that process indicates man's unity with everything that is material; it demonstrates that he is part of nature itself and by nature we mean the body of the one life in whom we live and move and have our being.

It must be noted also that death is undertaken at the direction of the ego, no matter how unaware a human being may be of that direction. The process works automatically with the majority, for when the soul withdraws its attention the inevitable reaction on the physical plane is death, either by the abstraction of the dual threads of life and reason energy, or by the abstraction of the thread of energy which is qualified by mentality, leaving the life stream still functioning through the heart but no intelligent awareness. The soul is engaged elsewhere and occupied on its own plane with its own affairs.

from A TREATISE ON WHITE MAGIC, pp.494-498

... There is no death. There is, as you know, entrance into fuller life. There is freedom from the handicaps of the fleshly vehicle. The rending process so much dreaded does not exist, except in the cases of violent and of sudden death and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the mind is not sufficiently awakened to react, and the storehouse of memory is as yet practically empty. For the average good citizen, death is a continuance of the living process in his consciousness and a carrying forward of the interests and tendencies of the life. His consciousness and his sense of awareness are the same and unaltered. He does not sense much difference, is well taken care of, and oft is unaware that he has passed through the episode of death. For the wicked and cruelly selfish, for the criminal and for those few who live for the material side only, there eventuates that condition which we call 'earth-bound'. The links they have forged with earth and the

earthward bias of all their desires force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to re-contact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfilment of a recognised and urgent duty holds the good and beautiful in a somewhat similar condition. For the aspirant, death is an immediate entrance into a sphere of service and of expression to which he is well accustomed and which he at once recognises as not new. In his sleeping hours he has developed a field of active service and of learning. He now simply functions in it for the entire twenty-four hours, talking in terms of physical plane time, instead of for his usual few hours of earthly sleep.

As time progresses and before the close of the next century, death will be finally seen to be non-existent in the sense in which it is now understood. Continuity of consciousness will be so widely developed and so many of the highest types of men will function simultaneously in the two worlds that the old fear will go and the intercourse between the astral plane and the physical plane will be so firmly established and so scientifically controlled that the work of the trance mediums will rightly and mercifully come to an end.

from A TREATISE ON WHITE MAGIC, pp. 300-301

Death, as far as the human being is concerned, is increasingly due to the *planned* intent and *planned* withdrawal of the soul, under the pressure of its own formulated intent. This is true to some degree of all who die, except those who are of so low a grade of intelligence that the soul is practically little more than an overshadowing agency. Of all who die, highly developed or not, the later stages of dissolution, effective after the conscious withdrawal of the soul (conscious on the part of the soul and becoming increasingly conscious on the part of the dying person), are taken over by this death-bestowing power of the planetary life itself.

In the case of the subhuman kingdoms in nature, death is the direct result of this obscure activity of the planet. The only idea as to its functioning which I can give you is that the soul of all non-human forms of life is an inherent aspect of the substance of which

the planet is itself constructed; this soul can be withdrawn according to cycles, undetermined yet by science but fixed and certain in their working, apart from great planetary accidents or the direct action of the fourth kingdom in nature. This innate planetary power leads to the death of an animal and, in the larger sweep of evolution, to the extinction of a species; it leads also in time to the death of the forms of the vegetable kingdom and is also one of the causes which leads to the autumnal cycle in the year, producing the 'sere, the yellow leaf', the loss of verdure in the grass and those cyclic manifestations which indicate not alone death, upon a temporary and passing scale, but the complete cessation of vitality within a form. Times of perishing are cyclic manifestations of the destroyer aspect within the planet itself. These are necessarily difficult matters for you to grasp.

Influence of First Ray

This radiatory activity of the planetary life, cyclic in nature and eternally present, is closely related to the influence of the first ray. It is that aspect of the Ray of Will or Power which produces the dissolution of the form, and the corruption and dissipation of the bodily vehicle until it has been again completely reabsorbed into the substance of the planet. A focused use of the imagination will aid you in discovering how vitally constructive this agency of divinity can be. Death has been present upon our planet from the very night of time itself; forms have come and gone; death has overtaken plants and trees, animals and the forms of human beings for untold aeons, and yet our planet is not a charnel house as it well might be in the face of this fact, but is still a thing of beauty, unspoilt even by man. The processes of dying and of dissolution and the dissipation of forms goes on every moment without producing contagious contamination or the disfiguring of the surface of the earth. The results of dissolution are beneficent in effect. Ponder on this beneficent activity and on the beauty of the divine plan of death and disappearance.

With man, death takes on two aspects of activity; the human soul differs from the soul in the non-human forms in that it is itself a

full and, on its own plane, an effective expression of the three divine aspects; it determines within certain limits, based on time conditions and spatial necessity, its entrance into human form and its exit therefrom. Once this exit has been made and the soul has withdrawn the thread of consciousness from the brain and its life thread from the heart, certain life processes still persist; they are now under the influence of the planetary life, however, and to these the physical elemental, the sum-total of the living atoms of the body nature, is responsive. I would have you note the occult paradox that death is the result of living processes. Death, or the death-producing energy emanating from the planet, brings about the complete disruption of the bodily organism and its reduction to its essential elements, chemical and mineral, plus certain inorganic substances which are susceptible of absorption into the soil of the planet itself. Death, as the result of soul activity produces, therefore, the withdrawing from the body of the 'light body and of the subtle bodies', leaving the dense form and its component parts to the benign processes of planetary control. This dual activity produces death, as we know it from the human angle.

It is necessary here to point out that this ability of the planetary Logos to extract the life essence innate in each atom, produces what might be called deterioration in the structure of the form at any point from whence this life essence is emitted. This brings about conditions which eventually become apparent visually; thus disease and the 'tendency to die' become recognisable. Therefore, the withering of a flower, death from old age in an animal or a tree, and the many diseases of the human being are all brought about by the pull of the powerful life of the planet, speaking esoterically; this is an aspect of what is called, erroneously, the 'law of gravitation'. This law is — again speaking esoterically — an aspect of the Law of Return, which governs the relation of a unit of life in form to its emanating source. 'Dust thou art; unto dust thou shalt return' is a statement of occult law. In the curious evolution of words, as any good dictionary will show, the word 'dust' comes from two roots, one meaning 'wind' and the other 'falling to pieces'. The significance of both these meanings will be apparent

and the sequence of ideas is arresting. With the withdrawing of the wind or breath, a falling to pieces eventuates, and this is a true and significant statement. As the greater life absorbs the lesser life, the disappearance of that which the life has informed takes place; this is true of all forms in the sub-human kingdoms as they respond to the drag or pull of the planetary life; it is true also of the human form as it reacts to the call of the soul to return its life principle to the soul, via the sutratma, and to return as consciousness to its registering source.

from A TREATISE ON THE SEVEN RAYS,
Vol. IV, pp. 244-247

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A Familiar Phenomenon

Today the phenomenon of death is becoming increasingly familiar. The world war has launched millions of men and women, civilians and those in the various branches of the armed forces of all the nations, into that unknown world which receives all those who discard the physical form. Conditions are at this time such that in spite of the ancient and deep-seated fear of death, there is emerging in the consciousness of mankind the realisation that there are many worse things than death; men have come to know that starvation, mutilation, permanent physical incapacity, mental disability as the result of war and the strain of war, the observation of pain and agony which cannot be relieved, are indeed worse than death; also, many know and believe, for such is the glory of the human spirit, that the relinquishing of the values for which men have fought and died down the ages, and which are deemed essential to the life of the free human spirit, is of greater significance than the process of death. This attitude, characteristic of the sensitive and the right thinking people at this time, is now emerging upon a large scale. This means the recognition, alongside of the ancient fear, of an unconquerable hope of better conditions to be found elsewhere, and this need not necessarily be wishful thinking but an indication of a latent subjective knowledge, slowly coming to the surface. Something is on its way as a result of human distress and human thinking; this is today sensed; this fact will be later demonstrated.

Opposing this inner confidence and subjective realisation are old habits of thought, the developed materialistic attitude of the present, the fear of deception, and the antagonism of both the scientist and the religious man or churchman. The former rightly refuses to believe that which remains still unproven and seems also not to be susceptible of proof, whilst religious groups and organisations have no confidence in any presentation of truth which they have not formulated in their own terms. This lays an undue emphasis upon belief and thus stultifies all enthusiastic investigation. The discovery of the *fact* of immortality will come from the people; it will eventually then be accepted by the churches and proven by science, but this is not until the aftermath of the war is over and this planetary disturbance has subsided.

Three Major Solutions

The problem of death, needless to say, is founded upon the love of life which is the deepest instinct in human nature. The determination that nothing is lost under divine law is a recognition of science, eternal persistence in some form or another is universally held to be a truth. Out of the welter of theories, three major solutions have been proposed; these are well known to all thinking people. They are:

- 1 *The strictly materialistic solution*, which posits the experience and expression of conscious life as long as the physical, tangible form exists and persists, but also teaches that after death and the subsequent disintegration of the body there is no longer any conscious, functioning, self-identified person. The sense of the 'I', the awareness of a personality in contradistinction to all other personalities, vanishes with the disappearance of the form; personality is believed to be only the sum-total of the consciousness of the cells in the body. This theory relegates man to the same state as any of the other forms in the three other kingdoms in nature; it is based on the non-sensitivity of the average human being to life, withdrawn from a tangible vehicle; it ignores all evidence to the contrary and says that because we cannot see, visually, and prove, tangibly, the persistence of the 'I' or the immortal entity after death, it is non-existent. This theory is not held by so
- many as it was in earlier years, particularly during the materialistic Victorian age.
- 2 *The theory of conditional immortality*. This theory is still held by certain fundamentalist and theologically narrow schools of thought and also by a few of the intelligentsia, primarily those of egoistic tendency. It posits that only those who reach a particular stage of spiritual awareness, or who accept a peculiar set of theological pronouncements, can receive the gift of personal immortality. The highly intellectual also argue at times that the crowning gift to humanity is a developed and cultured mind, and that those who possess this gift are likewise endowed with eternal persistence. One school dismisses those who are what they regard as spiritually recalcitrant or negative to the imposition of their particular theological certainties, either to complete annihilation as in the materialistic solution, or to a process of eternal punishment, thus at the same time arguing for a form of immortality. Owing to the innate kindness of the human heart, very few are vindictive or unthinking enough to regard this presentation as acceptable, and of course among those we must class the unthinking people who escape from mental responsibility into a blind belief in theological pronouncements. The Christian interpretation as given by the orthodox and the fundamentalist schools proves untenable when submitted to clear reasoning; among the arguments which negate its accuracy lies the fact that Christianity posits a long future but no past; it is likewise a future entirely dependent upon the activities of this present life episode and accounts in no way for the distinctions and differences which distinguish humanity. It is only tenable upon the theory of an anthropomorphic Deity whose will, as it works out in practice, gives a present that has no past but only a future; the injustice of this is widely recognised, but the inscrutable will of God must not be questioned. Millions still hold this belief, but it is not so strongly held as it was one hundred years ago.
- 3 *The theory of reincarnation*, so familiar to all my readers, is becoming increasingly popular in the Occident; it has always been accepted, though with many foolish addi-

tions and interpretations, in the Orient. This teaching has been as much distorted as have the teachings of the Christ or the Buddha or Shri Krishna by their narrow-minded and mentally limited theologians. The basic facts of a spiritual origin, of a descent into matter, of an ascent through the medium of constant incarnations in form until those forms are perfect expressions of the indwelling spiritual consciousness, and of a series of initiations at the

close of the cycle of incarnation, are being more readily accepted and acknowledged than ever before.

Such are the major solutions of the problems of immortality and of the persistence of the human soul; they aim to answer the eternal questioning of the human heart as to Whence, Why, Whither and Where? . . .

from A TREATISE ON THE SEVEN RAYS,
Vo. IV, pp. 399-402

Values for Living

by John D. Rockefeller Jr.

— the Creed by which he lived

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

I believe that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I believe in the dignity of labour, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character — not wealth or power or position — is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of the sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in the all-wise and all-loving God, named by whatever name, and that the individual's highest fulfilment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

Spiritual Revolution

by Mary W. Turner

How can a working disciple better serve the Christ than by using the incoming energies intelligently in his everyday existence? By merging his spiritual life and his daily life into a single channel for the expression of the Divine Plan?

EVEN the smallest atom of substance has within it the germ of that which can respond to spiritual energy. This is the central idea of occultism. Translating this idea into its larger correspondence, it becomes apparent to the probing mind that throughout the long history of human evolution, periodic and momentuous changes have erupted within the substance of human consciousness as a result of the response of sufficient human atoms — men — to the impact of spiritual energy. A few minds have always responded to new ideas in line with the next phases of the Plan; a few hearts have opened to the immediate needs of humanity. Spiritual revolution in a few has resulted in continuous evolution for the whole of humanity.

Observation over a long period can identify the outstanding spiritual revolutionaries of their time: Akhnaton, Socrates, Galileo, Leonardo da Vinci, Martin Luther, Rousseau, Louis Pasteur, Marie Curie, Gandhi, Einstein — to name only a few — fall within this category and are representative of it. But the well known names may be only the emergent fraction of a stimulated area in human consciousness responding to the need for a revolution in thought. There is no way of identifying the unidentifiable. But it seems highly probable that out of a disturbed and stimulated group of minds, a representative voice would pioneer and chart the course of new thought; and would also fall heir to the problems, the misunderstanding and the persecution with which pioneers in human consciousness are usually rewarded.

In his book *Stand Still Like the Hummingbird*, Henry Miller observes: 'It remains an illuminating fact that it is only the presence

of a handful of men, in every age, that keeps society from degenerating utterly. Tradition has it that these few remain ever anonymous, and that it is they who inspire the illustrious ones. . . Only a very few souls, at any time in man's history, have been privileged to battle with the great problems, the problems worthy of man.'

In context, this remark gives perspective to those petty and relatively superficial problems which threaten to overwhelm us and which harness human energy to degrading and profitless ends. These problems are by no means insuperable and could so easily be changed by 'a mere shift of position or attitude'. If this shift is to be made, as it must if the human atoms are to continue to unfold their spiritual potential within the substance of the one life, spiritual revolution on a grand scale is a necessity.

Revolution is usually thought of in political terms as the forced substitution of one type of government for another. The instability of change through revolution is, therefore, a paramount factor associated with the word because we have the example of recent and current revolutionary history in various parts of the world constantly under our eyes. Almost desperately, it seems, the changes needed for human evolution to proceed according to plan are being forced out of the inchoate desires and demands of human beings for a better and more dignified way of life. But because, for the most part, the changes going on all around us are shallow substitutes for the needed shift in spiritual attitude, change succeeds change, revolution gives birth to new revolution, with painful rapidity and with violence and suffering for

those whom revolution is intended to benefit. Changes in the outer form are proved meaningless, unless they are the result of profound inner changes of consciousness, attitude and position.

Standards of Value

All spiritually minded people are agreed that the weight of self-centred materiality which burdens our efforts to achieve world stability and blocks the road to right human relationships, stems from an ill-conceived and out-moded standard of values for living. We are placing value where value does not in fact exist. We want more money to buy more things and have more fun. As a result of these false values our social systems are breaking down. The rate of crime, drug addiction, mental illness, venereal disease and labour disputes, is at an all-time high. And in these circumstances we are easily led into national attitudes and behaviour which perpetuate a *status quo* profitable to a few, and aggravate tense and dangerous international relationships.

Have we not, therefore, arrived at that point in time when a world-wide spiritual revolution on a vast compelling scale may provide the only bridge into the future, the only means of human survival in a world threatened with destruction? What is meant by 'spiritual revolution', what can it offer to humanity in the present political impasse? What more is required of those who love and serve their fellowmen?

Bearing in mind that the word 'spiritual' pertains to anything which can lead man on to a fuller expression of his divine potentialities, that it relates to every phase of his living experience, to attitudes, to relationships and to the moving forward from one level of consciousness to the next, it is possible to recognise the present crisis in human affairs as a superlative spiritual opportunity. There is no part of the human family untouched or unconcerned by the changes now proceeding and those yet to be determined and introduced. There is no level of human consciousness, mental, emotional or physical, unaffected by the chaos and confusion of today. The sum-total of the human kingdom is involved in the present situation, and only a more

dynamic response to the impact of spiritual energy, focused into human substance through the Christ and the Hierarchy, will prove adequate to the opportunity and the need.

Humanity, in facing the changes incident to the end and the beginning of an age, is involved in a spiritual experience so profound and so far-reaching, that few are able to register either meaning or effect. This more or less helpless participation in events must be given focus, direction and drive by the spiritually aware. The 'reward' of an achieved degree of spiritual knowledge and freedom, no matter how limited, is responsibility and hard work. And since the spiritually-minded men and women in the world failed in their responsibility (we are told) when the events which finally precipitated World War II on to the physical plane were still in the balance and still to be determined, it seems necessary for a long, clear, hard look at what is required now of this group, *when there is no longer any margin for error*. The disciples of the world are on the spot, spiritually speaking; for only they can provide leadership to the spiritual revolution essential for humanity's future.

The needed changes are, of course, those appropriate to the immediate working out of the Plan. The implementation of the Plan of Hierarchy is the responsibility of the disciples of the world — those workers associated with the magnetic points of tension within the Hierarchy we call the ashrams of the Masters. 'Changes are brought about by the activity of disciples. . . The disciples of the world are the intermediaries between Hierarchy and humanity. They are the product of immediate human endeavour; they set the pace for human unfoldment; they are already *en rapport* with the consciousness of the race of men.'

Response to Spiritual Influence

The term 'disciple', we are told, includes all those responding to spiritual influence, from the humblest aspirant up to the Christ Himself. At the pioneering pressure point of this group, the heart centre of the new group of world servers, stands the unified group of trained esotericists in the world. Those disciples who are also esotericists, and conscious both of their Hierarchical association

and their human responsibility, bear the strain and the pressure of opening up channels *in consciousness* throughout the whole range of human life and activity through which the new incoming energies may impress the new ideas and requirements for the new age on the minds of men.

For if, by some miracle, the political tension should ease between the two great power blocs in the world so that a step could be taken towards negotiations for 'peaceful co-existence', our human problems and troubles would not end. World tension is heightened to dangerous proportions by the threatening attitudes assumed towards each other by those on both sides of the 'iron curtain'. This war-tension dominates the headlines in the world press, but does not in fact constitute the sum-total, the be-all and end-all of a complex human existence. In all parts of the world there are pressing problems to be solved and vital changes to be introduced, problems of food distribution, education, health, oppression and exploitation, crystallisation, dishonesty, degeneracy and social decay, selfishness, separateness and corruption. Throughout the whole fabric of human life, the work and spiritual influence of the serving disciple is vitally necessary.

How often does the aspirant cry, 'If only I were in a position to devote all my time and energy to spiritual work, there is nothing I would prefer to do . . . etc, etc.' But where does the needed 'spiritual' work lie? Always right in the environment where a true disciple 'happens' to be placed. Spiritual changes are needed everywhere — in business, in industry, in the home, in labour organisations, in social systems, in health, education, politics and religion. Knowing that the systems applied around us are not only inadequate and obsolete, but often selfish and unprincipled, and in many instances corrupt as well, a disciple carries the responsibility to do what he can, no matter how apparently unimportant, to introduce what he knows are needed working principles under the Plan. Without useless interference, without unintelligent martyrdom, each and every working disciple of the Christ and the Hierarchy can play his part, wherever he happens to be, in the field of service where

he is placed, to introduce positive thinking, selfless attitudes, inclusive and co-operative behaviour, through a personal practice and exemplification of the spiritual values on which his own life are founded. It is no longer permissible for the disciple to consider his daily life and his 'spiritual' life and interior aspirations as two separate and distinct parts of himself. A disciple who is a business man, for instance, immersed in the dog-eat-dog, get-rich-quick atmosphere which saturates modern life, particularly in the big cities and business centres of the world, betrays the Christ in him if he tries to conform and to go along with accepted practices simply in order to play safe and provoke no opposition detrimental to his interests. A disciple is prepared to live dangerously. He is inevitably a non-conformist, a rebel, a spiritual revolutionary where outmoded, selfish or corrupt habits and practices hinder human progress into a more enlightened future. He endeavours to be 'as harmless as the dove and as wise as the serpent', but he lives out to the fullest possible extent in every detail of his life what he is, as a disciple, in relation to human evolution and his commitment to Hierarchical work.

Pervasive Group

The world of esotericists and disciples is a pervasive group and has a pervasive influence. This is its great value to Hierarchy. All over the world, in every country, of every race, religion and political belief, spiritual emissaries of the Christ and the Hierarchy live and work and are in the forefront of the spiritual revolution by which mankind can move on into a better way of life. Behind the clenched fists of government threat and provocation, and the cornering of vast wealth and resources in war preparations, the peoples of the world are beginning to come to grips with their mutual problems. A well-known journalist in his column in the *New York Times* remarked recently that the world political issues are becoming 'stale' and profitless, and it is time we turned our attention to more useful matters. It seems more than possible that the political knots will loosen and more reasonable attitudes of mind will emerge as human conditions and relationships generally improve, and as new values begin to demonstrate through the

variety of human institutions, cultures and social systems. We cannot change the attitudes of heads of governments by our individual exemplification of spiritual principles; but we can co-operate with the thousands of unknown spiritual revolutionaries all over the world to change the atmosphere in which humanity 'lives, moves and has its being', by charging our every thought, word and action with the energy we know to be consistent with the working out of spiritual values.

It is the quality of a people and the values by which they live, which ultimately determines the choice of national leadership and political and social systems. The way we live affects the whole fabric of the national life and economy. Acceptance of responsibility for small and large issues, and for one another as brothers and equal human beings, must inject new attitudes towards 'human rights'.

The Christ was tested with the temptations of power, prestige and possessions; and every human being without exception is similarly confronted at the climax of this age of materiality. The Christ, and other lesser beings throughout the centuries, by adhering quietly to principle and divine Plan have suffered at the hands of their spiritual inferiors. The spiritual revolutionaries of today can expect no less. But what of it? Divine fire, having ignited the spark within the human atom, can and must blaze out to help stimulate and liberate the seed of divinity in all mankind. One disciple 'thinking truth' can revolutionise his environment.

Behind the Scenes

'Only the presence of a handful of men in every age, keeps society from degenerating utterly. Tradition has it that these few remain ever anonymous . . .' Confirming this obser-

vation, the Tibetan Master says, 'The initiate, on his tiny scale, has to learn to work behind the scenes, unknown and unrecognised and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers . . . He institutes the needed activities and brings about the required changes, but he receives no reward, save the reward of souls salvaged, lives rebuilt and humanity led onward upon the path of return.'*

How many present-day disciples are prepared for daring, revolutionary, unrewarded unrecognised living? How many can live out in every particular the spiritual values and principles in which they have come to believe through their personal experience? How many can take their environment as it is, whatever it is, and in spite of a total lack of understanding around them, in spite of opposition, ridicule and persecution, accept the responsibility for non-conformity with those practices and attitudes we know to be wrong? If every disciple could so live and work, this one factor more than any other could lift the present human situation, pour new light into the minds of men and new love into their hearts.

'It is the initiate in you, the Christ, in you, which is now called to the collective service; and the radiation today of the Christ spirit, actively present in the hearts of all disciples, is the one thing which can salvage mankind, enable humanity to move forward on the Path of Discipleship and thus evoke that new spirit which can, and will, build the new world.'†

*from DISCIPLESHIP IN THE NEW AGE,
Vol. II p. 288,

†ibid, p. 244,

Karma was made for Man

and not Man for Karma

by Hugh D'Andrade

Surrender to the One Life does not signify passive acceptance, but implies the use of all experience as an opportunity for further growth.

STRAIGHT as an arrow to its mark came the reply of Jesus when the Pharisees once accused his disciples of breaking the sabbath. He declared: 'The sabbath was made for man, and not man for the sabbath.'

The primacy of man as revealed in this royal statement, *Mark 2:27*, may be applied to life in a comprehensive and all-inclusive way. Accepting the primacy of man as the Son of God, surely we may say likewise: 'Karma was made for man, and not man for Karma.'

To suppose that the words of Jesus applied only to the laws of the sabbath or other man-made laws is to restrict the principle involved in his declaration. It is always rewarding to seek for the principle involved in any of the Master's sayings, for thus we discover the far reaches of divine Mind astride the path of infinite progress. Thus, likewise, we tread the path of freedom, for freedom and progress are inseparable. The end of progress is the end of freedom, and vice versa.

Another statement of the Master is pertinent: 'The truth shall make you free.' *John 8:32*. Here again, by seeking the principle involved, we should realise that if the Master's statement is true, it must mean that the truth will make us free from the bondage of Karma, for if the freedom of which he spoke were temporary, it would not be true freedom. We attain freedom through living in accordance with the principle of freedom, and in order to achieve this we must understand the function of Karma.

Here at the outset a certain practicality must supply the salt to savour our lives. We may escape from the bondage of Karma, but

if we define Karma as the Universal Law of Cause and Effect, we cannot escape from its action any more than we can escape from the law of gravitation by applying the laws of aerodynamics. We learn how to use gravitation, how to apply power so as to enable planes to fly. The analogy is clear: through learning how the law of Cause and Effect works, and how to ally ourselves with its creative power, we learn how to escape from bondage.

By identifying ourselves as souls we come to live in the realm of Cause. We escape from the bondage of effect when we no longer identify ourselves with the world of effects, but instead identify ourselves permanently with the One Cause.

Let it be said frankly that those who speak of attaining absolute freedom and rising to a height where there is no Law need to leaven their statements with a sense of humour. We travel with the Earth through space, and with the sun through the Milky Way, whatever may be our assertions about absolute freedom. The cosmos would be no cosmos without an integrating law of Harmony, so that in an absolute sense we can no more escape from cosmic law than we can escape from life and live.

Perhaps the statement 'Karma was made for man, and not man for Karma' may appear more lucid if we express it this way: 'Karma was made for life, and not life for Karma'. For life is primal, and man, expressing the wisdom of the One Life, may be seen as the Lord of events. Man from this standpoint is to be understood as one with Christ, indeed, as the expression of the

Christ-principle, for Christ is the great exponent of life everlasting.

Oneness of God and Christ and Men

The Christ who said: 'I have overcome the world,' *John 16:33*, also said: 'I am the way,' thus inviting us by his teaching to establish our centrepiece of dominion as sons of God. He said also: 'I and my Father are one,' and this Oneness throws a great light on the function of cause, as well as its significance. In his last discourse with his disciples in the upper room, Christ expounded the principle which makes man free. As shown in chapters fourteen to seventeen in the Gospel of John, he summarised his life and teaching by emphasising Oneness, the Oneness of God and Christ, embracing likewise the oneness of Christ and his followers.

The last words of the Christ in that upper room rise to sublime heights of love as he prays to the Father 'that the love wherewith thou hast loved me may be in them, and I in them'. Through such oneness we know that the rhythm of the heart of Christ is the rhythm of perfect love.

In the light of this oneness, moreover, we see that the fracture of this primal Harmony is due to the false concept of separation. From separation comes the illusion of opposites, opposing dualities. And though this fracture of oneness takes place in illusion, it produces all the agony, pain, sorrow, and frustration which seem so real. He who is bound by Karma conceives the finite self to be separate from the One Self; he believes that his selfhood is a 'something' at the mercy of something else. He seems to be a separate microcosm conditioned by the external forces of an alien macrocosm.

All this explains why the thought of Karma often induces fear, and why many teachings about Karma are a compound of superstition and dread. The victim of Karma seems to be caught in the toils of Laocoon, and the classic work of sculpture by that name seems to symbolise a human being in the toils of fate. The orthodox view of hell and punishment are all part of the same human picture.

For when we separate ourselves from the One Self we separate ourselves from our

Primary Source, and so we place ourselves on the wrong side of Cause and Effect. To place ourselves on the side of effect is to live in bondage. As effects, we are punished when we are not in harmony with the One Cause; as effects, we find it hard to understand the nature of Causation; as effects, we are overcome by the multiplicity of forces surrounding us. In this multiplicity of relationships life may seem to become a tangled skein beyond unravelling, a veritable chaos; and then we seek help from a higher source, and in this way help comes.

For the chaos brings us to a crisis which can only be resolved by some power outside the chaos, and this power is the Christ.

Solution of Problems

To put it in modern terms, the crisis is resolved by a 'breakthrough'. It is significant that the word break-through has appeared in our day to signify the solution of a problem hitherto deemed impossible of solution. A break-through in the scientific world is accomplished by assembling all available information and seeking a new synthesis, a new formula or technique, to achieve the ideal deemed beyond our reach. And this is the way we gain freedom from the bondage of Karma: the achievement is always a spiritual break-through, accomplished by a supreme assembling of energy, profound love for the divine, and a driving spiritual purpose. The Buddha's revelation was a break-through of this kind. So was the Christ's prayer in Gethsemane: 'Thy will be done'.

The road to spiritual freedom is not a path of escape. If we fall, we get up again and go forward, haltingly perhaps, but we go forward as best we can. On the road to freedom, when the way becomes dark, we do not turn aside, but walk through the darkness, invoking the glow of the Christ within. However faint the glow, we live by it and press forward to the light of a brighter resurrection dawn.

The soul is ready for freedom when it dares to say: 'Come pain, I shall be whole again. Come sorrow, I shall know the peace of the Father in the end. Come death, I shall live again. For when all that conduces to death has died, then life everlasting will reign

within me. Come what may, I shall not bow my head in defeat, for my eyes are lifted up to my Lord and his star is on my brow.'

Now the disciple is ready for the guiding hands of the four Lords of Karma. The Master D.K. says:

'The names of the Lords of Karma signify, symbolically, and from the angle of their inner meaning, Relationship, Enlightenment, Pain and Return.*'

Now the disciple is ready to be led out of chaotic relationships to Relationship with the Christ-principle, to be led out of darkness to Enlightenment, to be led from Pain to the peace that passeth all understanding, to be led out of the depths up the ascending path of Return.

On the path of Return we recognise our Oneness with the Father and the significance of Christ's prayer when he said: 'For thou lovedst me before the foundation of the world'. *John 17:24*. Recognising our oneness with the Father, we don the mantle of oneness. Then it may be said in all humility that we not only touch the garment of God, henceforth we put on the garment of God. At this point, when a man says: 'I and my Father are one', he begins to see its implications. He begins to recognise that he may say also: 'I and the Law are one. I am the Law in action.'

Thus in his life man becomes the exponent of the Law. He is no longer external to the Law. Does Karma bring him what in the old way of thought may be deemed punishment? Then that punishment brings him to the point of renunciation and recognition — renunciation of the old ways, and recognition of the work to be done within himself to redeem the situation. For him trial is opportunity, and he welcomes opportunity. The trial is for the overcoming, and the overcoming is his redemption. The cross is for his consecration, and the consecration is for his crown. Thus he develops the grace to re-establish Harmony in any Karmic situation. Then his Karma becomes dharma, and his dharma proves a blessing to him and to others.

*from THE EXTERNALISATION OF THE HIERARCHY

Complete Dedication

Of course, all this is not accomplished in a single bound. The work demands all that we can give, the dedication of all our faculties and powers. But the break-through must come, because that is the Law. The break-through places us on the right side of Cause and Effect: we take our position on the side of Cause, and this centrepoise of truth makes us free.

One gladsome result is the change that takes place in our sense of time. We no longer place ourselves on the 'effect-side' of time, and thus time no longer presses down upon us, or introduces any 'conflict of interest'. We learn how to dwell on the 'cause-side' of time, and how to use time creatively, how to sculpture our time-life in the form it should take to show forth our divinity.

From this standpoint we see Karma as the Law of Ever-expanding Good. Then we apply the Law and think in terms of ever-ascending progress. We live in the Law and unite ourselves to the Heart of God, and all effects fall creatively into place.

Interestingly enough, at this point we find that our break-through gives us the understanding of pure duality. No longer are we hampered by the wrong concept of duality, the illusion of opposites. We find pure duality to be harmonious manifestation, in which the right and left hands are dualities integrated by One Mind, and the right and left lobes of the heart are dualities integrated by the great heart of Love. Instead of gross matter, we find subtle forces responsive to Spirit.

Then multiplicity becomes the infinite variety of One Being showing forth its beauty, but ever remaining One Being. The meaning of all this, of course, is that we are no longer 'escapists'. We see that 'Freedom' is the freedom to manifest our true Being without veils, without any sense of otherness, that is to say, without any sense of separation from the Father. The Son is not 'something other' than the Father, for 'the Son can do nothing of himself, but what he seeth the Father do.'

John 5:19.

Let us ask ourselves: if we have to be free from manifestation in order to be free, what kind of freedom is that? Surely that is no freedom at all, but escapism. Not freedom from manifestation, but freedom in manifestation, or out of manifestation, that is freedom.

Liberation

When the Buddha attained his liberation, he did not retire to a Nirvanic mountain-top. He chose to remain within human ken and to help earth's weary pilgrims.

The Christ pronounced himself free when he said: 'I have overcome the world', but he did not retire to an inaccessible throne, for he said: 'In my Father's house are many mansions . . . I go to prepare a place for you.' And again: 'Behold I am with you alway, even unto the end of the world.' *Matthew 28:20.*

Christ is not the Christ of tragedy, but of glory. In this understanding, we can write

the fourth act to round out the three acts of our modern playwrights. However dark the third act of the modern play may seem, however stark the tragedy, in the light of the Christ we can write a new fourth act of glory for ourselves and humanity. For the Earth was made for life, and not life for the Earth.

The Law of Ever-expanding Good that brought forth the Christ shows that liberation is the true function of the Law. It is time for us to realise that the saints and seers of all religions are the flowering of the Law. In them the power of unremitting divine love is manifest. Shri Krishna, the Buddha, the Christ, are the flowering of the same spiritual law designed for us. Thus we come to know that the primacy of the Son of God is a cosmic fact, and that 'Karma was made for man, and not man for Karma', for all the laws of the universe are but modes of the great Law of Expanding Good, the Law of Love, and all the rhythms of the universe are rhythms of the great Heart of Love.

Stand ready and watch the heart. In the transferring of the fire from the solar plexus to the heart centre comes much pain. It is not easy to love as do the Great Ones, with a pure love which requires nothing back; with an impersonal love that rejoices where there is response, but looks not for it, and loves steadily, quietly, and deeply through all apparent divergencies, knowing that when each has found his own way home, he will find that home to be the place of at-one-ment.

from INITIATION, HUMAN AND SOLAR, p. 76

Ideal, Purpose and Plan

by Gladys C. Teichholz

No country can enjoy complete independence until all its inhabitants are free men.

DURING the eighteenth century a beautiful star rose above the French firmament, sending a luminous trail across the waters direct to Brazil—a token of Liberty, Equality and Fraternity. A *frisson* ran over the nation's body and its mental flower awoke.

Brazilian students in Europe, recalling their enslaved country, returned to work for independence. Most of them had been initiated in or were acquainted with the Society of Freemasons. A rash of 'academies' spread over the nation; prerequisite for admission: to want liberty above everything else. The eminent in Brazil, whether politically, religiously or militarily, joined.

'From 1789 the Masonic secrecy was the soul of the revolution; in the mysteries of its catechism lies the reason for the coherence, the harmony, the logic, the ease with which Brazil moved, with no anarchical commotions, no temerarious experiences, through the persuasion of an illustrious élite from obscurantism to liberal civilisation, through the vicissitudes of the reign of Dom João VI, the struggles for emancipation, the reign of Dom Pedro and the regency.'

Through the provinces of Bahia, Minas Gerais and Rio de Janeiro, a man rushed in secrecy calling men to his banner and speaking of the right of every one to freedom, education, free interchange; in mentioning every one, he meant the Negro slaves as well. From the Lodges of Minas and Bahia came the first patriots and the Martyr of the Independence: Tiradentes. Like a predestined person, he never failed his ideal, never betrayed his companions, assumed all responsibility for the conspiracy and rejoiced on hearing that he alone would climb the gallows. On the 21st of April, 1792, Tiradentes, the Initiator, was hanged.

The first effort of the Society failed tragically. However, on the 21st of September, 1792, the shout for freedom so mercilessly smothered in Brazil was heard throughout France. The Acacia was not dead, only one of her sprouts had been trodden upon. Her motto, Liberty, Equality and Fraternity, was adopted by the newborn Republic.

The French success could not but touch the hearts of Brazilians with renewed hope. It manifested itself in the north of the country. The revolution of 1817 was known as that of the priests, so many of them participated. Not only did they ally themselves with the Masons, but openly joined the Lodges.

At first the revolt triumphed. In the desire to evince their noble purposes, the republicans forgot to consolidate their victory and busied themselves with making laws: justice would be administered freely; the state religion would be Roman Catholic but all Christian sects would be tolerated. The press would be free but held responsible for any attacks upon religion, the Constitution, the morals and character of individuals, in accordance with existing legislation. The rainbow on their flag signified the peace, friendship and union they offered all peoples.

Deliriously happy with victory, aware only of their projects for national welfare, the victors did not observe the naval division that dropped anchor before Recife. Three thousand men disembarked to take awful revenge. Atrocities were practised. Then, chained to the bottom of a boat, the prisoners were taken to Bahia and from the jail there, with a rope around their necks, paraded through the streets in a sinister procession. Drums beat threateningly, soldiers held their arms in funeral, the religious societies dipped their banners before the victims, the judge

appeared in mourning, riding a black horse, followed by a mayor dressed in red and carrying a red candle. Slowly they marched until they came in sight of the waiting gallows, where hung the head of the latest man to be killed.

Independence

Soil that is drenched with blood becomes fertile. Where one patriot died, hundreds arose. There had been great idealists, asking nothing for themselves, giving their all for their country. Now there appeared master planners: Gonçalves Ledo and José Joaquim da Rocha, founders of the Great Orient of Brazil and the Lodge Distintiva, respectively.

In Portugal it was decided to reduce Brazil, a Kingdom, to the former category of colony. The first step towards this would be the recalling of Dom Pedro, heir to the throne. A reaction set in and the Lodges co-ordinated the efforts of the population to prevent the prince's departure. Emissaries were sent to obtain the allegiance of the important provinces of Minas Gerais and São Paulo. A declaration was written by Ledo and a priest-freemason, and signed by eight thousand of the fifteen thousand inhabitants of Rio. On the 9th of January, the members of the Municipal Chamber were received by the prince in the Throne Room. Their president, Freemason José Clemente Pereira, read the declaration: 'The departure of Your Royal Highness from the States of Brazil will be the fatal decree that shall sanction the independence of this Kingdom. The salvation of the country, therefore, requires that Your Royal Highness withhold your going . . .' Dom Pedro hesitated. Then, seeing that it was impossible to please Portuguese and Brazilians alike, answered: 'As it is for the good of all and the general happiness of the nation, I am ready. Tell the people I remain.' The first step towards freedom had been given and it was the work of the Society.

The youthful Dom Pedro was vain and subject to flattery. In the name of the people, the Masons proposed giving him the title of 'Protector and Perpetual Defender of Brazil'. Saying Brazil needed no-one's protection, he accepted 'Perpetual Defender' and swore to be worthy of it as long as there was a drop of blood in his veins.

Gonçalves Ledo pressed on. A speech written by him and the priest Januário da Cunha Barbosa, incited the prince to proclaim independence. Amongst other statements, were the following: 'Yes, Brazil could say to Portugal: "From the moment the sun opened my tomb and brought me forth to present myself to the happy Cabral, my fertility, my riches, my prosperity, everything I sacrificed to you, everything I gave you; and you, what did you give me? Slavery and only slavery. . . . Now is the time to regain possession of my liberty; sufficient of offering myself in sacrifice to your exploiting ends. Too well have I known you and served too much . . . peoples are the property of no-one . . ." Brazil, amongst independent nations . . . cannot remain colonially subject to a distant and small country. . . The nations of the Universe have their eyes upon us, Brazilians, and upon you, Prince! Resolve, Sir!'

The better to handle the prince, Ledo attracted him to the Lodge. On the 13th of July, 1822, he was received with the name of Guatimozim, an allusion to the Aztec hero. On the 14th of September, he held the rod of Grand Master.

On the 20th of August, at the Great Orient, the definite separation of Brazil from Portugal was decided. In an inflamed speech Ledo proclaimed the independence of Brazil. On the 7th of September, as he rested by the rivulet Ypiranga, on his journey from Santos to São Paulo, Dom Pedro received some messengers. 'Wouldn't there have been amongst these papers a report on the assembly of the Masonic people?'² Mounted on his horse, surrounded by his Guard of Honour, Dom Pedro crushed the papers and, brandishing his sword, proclaimed: 'Independence or Death!' With a theatrical gesture, he publicised what had already been decided, becoming the hero of a movement projected and planned by the brain of Gonçalves Ledo.

After five days of riding through tropical storms, Dom Pedro rushed into the Great Orient to be invested with the rank of Grand Master. On that same day the title of Emperor was chosen and a proclamation, written by Ledo, sent forth to the people. On the 1st of December, in a ceremony full of pomp, Dom

Pedro was consecrated and crowned Emperor of Brazil by the Bishop Dom José Caetano da Silva Coutinho, Count of Irajá, Masonic Degree 33.

The tool now revolted against its maker . . . With a simple note, Dom Pedro dissolved the Great Orient of Brazil. Ungrateful, inebriated with his triumphs, he forgot the real power supporting the throne and gave himself to debauched and lawless living. With the days, popular revolt grew. A meeting was organised at the house of the priest-mason Custódio José Dias, where it was resolved to place an alternative before the Emperor: either he checked the violence of his followers and obeyed the Constitution or he would be deposed. He did not listen. A project for his deposition was prepared in defence of the Constitution. Dom Pedro retaliated by substituting his ministry. This provoked a huge popular meeting, the army stood by the people, the Emperor abdicated.

Dom Pedro betrayed the Society, forgot his vows and the principles he had sworn to maintain — the liberty and dignity of man. He was forced to leave the country. On the 3rd of November, 1831, the Great Orient was reinstated.

The Emancipation of the Slaves

'No! It wasn't two races that shook
That instant the bloodied soil,
It was the future — facing the past,
Liberty — facing slavery.
It was the fight of the eagles and the vultures,
The revolt of the wrist — against the manacles,
The struggle of reason — with errors,
The duel of darkness — with light!'³

For years Brazil had been free but a dark stain blemished her soul: slavery persisted. Voices arose crying for their emancipation and many, privately, freed their personal slaves.

The Freemasons, in contrast with the Church, that had not raised its voice in defence of these miserable people, began by cleaning their own houses. No-one was admitted unless he declared free all female children born in his house; those already belonging to the Society would have to act accordingly to remain.

The principal laws for the liberation of

slaves were written by Masons. They were: the law forbidding the traffic, by Eusébio de Queiroz, Minister of Justice; the law of the 'Free Womb', by the Viscount of Rio Branco, President of the Ministry and Grand Master of the Lodge, who was showered with flowers when he presented it. The law freeing all slaves beyond sixty-five years of age.

The brain of the campaign was Joaquim Nabuco. Seeking to raise world opinion, he asked for an audience with Pope Leo XIII. The renowned Mason pleaded: 'We hope that Your Holiness will say a word that will hold the conscience of all real Catholics . . . a moral commandment, a lesson by the Church on the liberty of man.' '*Ce mot je le dirai, vous pouvez en être sûr . . .*' When the Pope's encyclic defining Liberty and condemning the slavery of man by man was made public, slavery had already been banished from Brazil.

On the 3rd of May, 1888, Princess Isabel read the speech of the Throne: 'The extinction of the servile element due to the ascendancy of the national feeling . . . is today an aspiration acclaimed by all classes . . . I trust you will not hesitate in erasing from national law the only exception found therein in antagonism with the Christian and liberal spirit of our institutions.' On the 13th of May she signed, with a golden pen, a gift of the people, the liberation. Brazil, purified, exulted!

The Republic

In 1870 the Republican Club was founded, under the leadership of Quintino Bocaiúva, later to become Grand Master of the Lodge, Working 'persistently, occultly and subtly'⁴ they made the propaganda of the Republic. Slowly the Throne was undermined and the allegiance of the armed forces assured.

'The first serious republican manifestation, of collective character, was the Manifest of 1870, by the Grand Master Saldanha Marinho.'⁵ It counselled Brazilians to fight for federalism and the implantation of the Republic. By 1888 the Republicans could count on 77 newspapers and 273 clubs throughout the country.

Benjamin Constant, a Mason of great culture, was entrusted with the mission of organising the deposition of the government.

(Continued on page 20)

The History Teacher's Opportunity

by Clark D. Moore

IN considering the opportunities and challenges of teaching history and related subjects at a time like this, I could not help recalling an earlier period of opportunity and challenge to this calling, a period not marked by outstanding success.

When I was in school in the late 30's and early 40's — in fact, when I began teaching — the social studies programme of schools enjoyed a position of prestige and leadership. They were riding high, wide and handsome. This position was the result of feeling that the world of the future was to be a bright one, for we had learned, and would teach, the mistakes of past history.

I need not dwell on the disillusionment which followed. The failure, however, was not absolutely total. We as a nation emerged from the second world war a more enlightened and socially responsible people than we were at the end of the first world war. But the harsh realities of the late 40's and 50's fell so short of the projected goal that new prophets were sought to be followed.

The physical sciences had won the war, while the social sciences had failed to win the peace. This was the popular view. Thus new leadership was not hard to find. The shift of leadership found expression in the curriculum planning and enrolment patterns of colleges and secondary schools. The future now seemed to belong to the engineer and physical scientist rather than to the economist, sociologist, or political scientist.

What universal principles and outlooks can we present through each course we teach, regardless of the actual subject matter, to reinforce it and make it a more living and useful thing?

I would not presume to know a positive

answer to this massive question, but I would like to suggest a tentative answer, an answer which subconsciously, I think, we have been applying already, but which we shall focus upon more consciously in the years to come. This concept I can sum up in three words: the *individual*, the *culture*, and *humanity*.

First, the individual. Here is the nub of the world's present ideological differences. We must demonstrate to our students — and I say demonstrate, not tell — that if democracy has any validity and meaning, it is wrapped around the Graeco-Judaic-Christian concept of the individual; that without this at its core, democracy is merely another form of political mechanism, notorious for its inefficiency. We must lead them to see, also, that this heart of democracy has many enemies, that these enemies are not always the obvious ones; nor are they to be judged merely by the labels they wear or by the things to which they are opposed.

Communicating individualism to the normally egocentric adolescent is not as difficult as the co-responsibility; that is, working out the formula for locating the dim, shifting line between individualism and responsibility to a group. If we can help them to work out this formula, and having worked it out, make it clear that each individual must apply it for himself, in terms of his own conscience, in each case of conflict between his individual interest, as he sees it, and the group will; if we can further show them that the balancing of these two seemingly converse things is the major unending task of a democracy, then we have done as much as we have a right to do.

But talking about the sacredness of the individual as the core of the democratic idea may seem neither realistic nor vital in a world teetering on the brink of a nuclear war. What, then, is the rest of the programme?

Accept, if you will for the moment, this assumption, that the problems confronting the world are not now political, military, economic, scientific, or racial. They never have been. These are merely the names we give to the symptoms caused by the simple basic fact that some primitive part of man's mind causes him to fear that which he does not know. Our reactions to these fears are equally primitive. We behave like any startled alley cat; we puff ourselves up, look as fierce as possible, and spit at what we fear.

We come, then, to the question: Why should the people of the world, in this era of instant communication and mass education, be so ignorant of each other as to fear each other?

I would suggest that the answer lies in the fact that each individual is a prisoner of his culture. Our culture is not a part of our biological heredity, but it is the sum of all we learn from the moment we are born. It is so ingrained in us that we come to regard it as right and normal, and anything that deviates from it as wrong and queer. And unless this alien culture strikes us as being quaint, we do not even investigate it and seldom try to understand it.

The second thread, then, which we must try to work universally through the fabric of our social studies programme is this idea that while for us the advantages of the component part of our own cultural pattern are self-evident, to others they may seem bizarre, foolish, or even immoral. We need to realise that the evolution of a culture is somewhat like biological evolution in that it is often the one of the *mores* best adapted to the

situation which survives. This is the reason that the imposition of one culture upon another is a hazardous business, the tragic results of which can be seen in large areas of the world today.

If we can succeed in reducing our cultural blind spots, we have taken a long step towards getting to know other people, and thus reducing fear. Furthermore, we move into a position where we are more likely to see ourselves in perspective — as individuals, members of a cultural group, one among many, all trying to live a more fruitful life on this planet.

It must be granted that at this moment our group is living better than most other groups, but our historical perspective should tell us that this well-being was not always the case, and logic points out that it may not always be so, especially if the age-old, fear-born competitive patterns continue to be followed.

Thus we come to the third thread which we must follow and strengthen; that is, the individual's membership in the human race. We must recognise that the brotherhood of man is not only a religious notion but also a biological and economic fact, that the welfare of each individual is today tied more directly than ever before to the welfare of the entire human species. Just as in the past man's enlightened self-interest caused him to outgrow the tribe, the city-state, the feudal kingdom, now technology has created a world in which man can no longer afford not to outgrow the nation-state, and think of himself as first a human being.

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(Continued from page 18)

There was a secret session in the house of Marshal Deodoro. Quintino Bocaiúva chose the 15th of November as the date for the proclamation of the Republic. On this date, Marshal Deodoro assumed command of the armed forces. Marshal Floriano, who was also a Mason and therefore republican, refused to throw the government's troops against the revolutionaries. The Crown fell.

Decree No. 1 of the 15th of November created the United States of Brazil. The new government, from the President to the last Minister, was composed of Masons. From that distant day when Tiradentes had been

hanged to the date of the proclamation, almost a hundred years had passed; for the love of liberty people had sacrificed themselves and their relatives had been declared infamous. Persistence, however, triumphed and the Society was victorious.

1. Pedro Calmon, *História Social do Brasil*, Vol. I, p. 57
2. Gustavo Barroso, *História Secreta do Brasil*, Vol. I, p. 244
3. Antônio Castro, *Alves, the 'poet of the slaves'*.
4. Gustavo Barroso, *História Secreta do Brasil*, Vol. III, p. 337
5. Gustavo Barroso, *História Secreta do Brasil*, Vol. III, p. 338

The Overcoming of Fate

by Frances Paelian

We might all find it profitable to ponder over the phrase: 'I don't know'.

LIFE from the viewpoint of material limitation is always precarious. Physical plane experience shows that our health, our gains, our successes and our joys may at any time be undermined. It is this that the Buddha had in mind when he taught that we, on this plane, are always beset with 'old age, sickness and death'. Fortunately Buddha and the other Masters have given us valuable hints on how to orient ourselves to these existential facts and still live with zest and meaning. In our own particular day and age Paul Tillich of Harvard tells us that we can only live fully to the degree that we have assimilated the idea of death.

One of the Buddha's foremost teachings is that we must overcome illusion. This means that we must approach all problems with the clear and rational light of knowledge, free from emotionalism. If we bring this light to bear on the problems mentioned in the Four Noble Truths, we will observe that we suffer the fears connected with them, not the problems themselves so much, because of our insufficient knowledge, or because we are faced with the Unknown. By the same token, Master Djwhal Khul assures us that these can all be handled not by the omnipotence but by the omniscience of the soul.

An esoteric student, who in his youth attended a Jesuit university, related how a beloved teacher spent an entire semester teaching his students to use one simple phrase. The phrase was: 'I don't know'. Pondering on this assures one that the semester could not have been spent in a more profitable way.

We are beset by problems or worries because we refuse to face the fact that we

can know nothing about the absolutely new until we are right in the midst of it. A poet once wrote of a moth 'he only knew the truth who in it burned, and only he could tell who ne'er to tell returned'.

If we consider anything with familiarity, it is because it is related to the frame of reference of the past. We have in our background absolutely no material experience with which to meet the absolutely new, fresh and creative. Simone Weil's expression that: 'Truth is on the side of death' is a most marvellous one. Death, approached from the right view, is a symbol not of ending but of the absolutely new, creative and heretofore unfamiliar.

One of the deepest secrets of life is that immaturity of certain organs of perception does not imply that there is nothing to perceive. If the eternally new expansion were familiar, it would not at the same time be new.

Death is a convenient symbol of all problems of unknownness. The factor that frees cannot possibly be the realm of the already apprehended. Among the lesser problems in this direction are unemployment, eviction from one's house, danger, failure of a project and the termination of happy human relationships. Of course, wars and natural disasters are disturbing as they bring the threat of death.

The Master tells us that all organisms or structures are manifested through the principle of limitation. It is obvious that being 'something' we cannot be 'everything'. Limitation implies life is locked up within a structure with the rest 'locked out'. Eventually all crystallised organisms or organisations are

found inadequate, and that which is within experiences what one teacher calls 'soul erosion', or a festering sense of being imprisoned. And yet, the only thing which can set free is dreaded, rather than welcomed. This, of course, is the shattering of the 'prison'.

Perfect Impasse

Man, then, if he examines his position carefully finds himself in an unenviable position, at least materially. Though he may find himself suspended in a job, an illness, or a negative set of relationships which he considers a living death, he dreads the mental configuration which he calls death. This is a perfect impasse. Or, by the same token, he dreads the loss of the unbearable job, or what is actually an untenable human relationship. This is because man hates to say: 'I don't know', about that which he cannot know — any unfamiliar degree of freedom or expansion of awareness.

Whether the shattering of festering limitations are forced on us from without, or explode from within, who can say? In all likelihood it is fortunate that this activity comes from the unconscious; who, intellectually speaking, would take the all-or-nothing-at-all gamble which the venture into the Unknown implies?

Because material embodiment denies us access to the omniscience of the soul, until we have developed the proper organs of perception, we are baffled every time we face

the unfamiliar. It is for this reason that faith is such an important quality. Faith is 'the substance of things hoped for, the evidence of things not seen'. It is the inner assurance that the future, the unknown, is by no means ominous or non-existent. Its messengers, the vociferous new baby, tomorrow's headlines, the unopened bud, are not nebulous — they are quite tangible in their activity of re-clothing the life within the form.

Paul Tillich, however, feels that the main human virtue is courage, courage to stand steadfastly in the face of the unknown. Those who fear death, or anything else, cannot really live, and life is the buoyant moment-to-moment acceptance of the emerging Plan. Pain comes not from enjoyment of the known, but from our fear to release it. Death, the Tibetan tells us, comes to that which 'isolates itself in time and space'. Zestful, adventurous living can only come to those who 'travel light', as far as mental and physical accumulations are concerned. To them life and death are an unbroken continuum of revelation.

Those who can learn to view the ending of an organism or situation as the unavoidable prelude to a greater expansion of life and consciousness, have learned the secret of handling fear. This is the secret that the Buddha, Djwhal Khul, and other Masters have taught us.

'We never summon anyone to don the armour of a Hierarch, because only the spirit itself can choose such a responsibility. The seed of the Hierarch is generated according to a certain ray. Verily, the might of ascent has no fear of responsibility, before the three worlds. Thus, courage is like a link of the worlds; as the pillar of covenant; as the light all penetrating. Thus, facing the throne of responsibility the wings of achievement radiate.'

from HIERARCHY published by
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THE FORERUNNERS

by Blodwen Davies

William Blake
1757 - 1827

In his desire to raise the minds of his fellows to their highest potentialities, Blake tried to project into their consciousness his vision of the real nature of man.

TWO centuries ago, in a four-storeyed corner house at 28 Broad Street, London, there lived a small boy by the name of William Blake. He was born, as he was to say many years later, 'with a different face'. His father was a successful merchant, a hosier, and the street had similar houses, half-residence, half-workrooms and shop. The oldest boy, James, was a sober, enterprising merchant-type and that perhaps gave the father a freer hand with the rest of the family. He was Irish and he was a Swedenborgian and he believed that with the year 1757 the old world had come to an end and he was inclined to regard his son William, born in that year, as a citizen of the new age.

The child was completely absorbed in drawing and the father did nothing to divert him. He bought him casts to draw from, and prints to enjoy. At ten he put him in a drawing school, where he studied for four years. He was already familiar with angels and other spirits and claimed to see them as naturally as he saw human beings around him. At fourteen he was apprenticed to an engraver who realised the boy's gifts. But he was a difficult, explosive lad and so to separate him from the other more docile apprentices, William was sent to work alone in Westminster Abbey, making drawings of the tombs and effigies there. This was to influence his whole life, as the Gothic arts made a deep impact on his imagination. By the time he was twenty he was studying at the Royal Academy School and had also set himself up as an independent engraver. Art was his only education. Otherwise he was self-taught but a tireless and discriminating, almost an argumentative reader, filling the margins of books with his comments.

Before he was twenty, Blake had accumulated a good many poetic experiments, which he apparently did not take too seriously, but in 1783 some friends of his published his *Poetical Sketches*.

He was already married to Catherine Boucher, who was to become 'the almost perfect wife'. His younger and favourite brother, Robert, who was also an artist, became his apprentice, and Blake went into business for himself as an engraver, not far from his birthplace.

Three years later Robert died. This was a landmark in Blake's life, for the brothers were much alike as visionaries, and death had not broken the links between them. Blake presently reported that Robert had communicated to him a method of engraving his poems on copper plates with decorative borders. 'To this revelation', says one of his biographers, 'we owe the preservation and, for the most part, probably also the composition of Blake's entire poetical work, other than his juvenile *Sketches*.' Blake seemed to have dropped poetry abruptly for some years but with the new technique, a new phase began.

Charles Cammell, in *The Name on the Wall*, writes:

'The books which Blake produced are unique. Nothing like them was ever before or since. Blake the poet was his own illustrator, engraver, printer and publisher. No binder was employed; Mrs Blake stitched the pages into paper covers. She also helped Blake to colour some of the illustrations. Between them they produced a little edition of Blake's work in its entirety. . . The work was done at spare times, largely by night, for Blake was earning a meagre living

by illustrating and engraving other people's books for publishers.'

The first volume was *Songs of Innocence* (1789). Later he published this combined with another group, *Songs of Experience* (1794), in all forty-five poems. 'The wonder of this book cannot be exaggerated', says Cammell. 'The delicate poetry, now tender, now profound, engraved and decorated with exquisite art, seemed to entwine itself with the borders of hand coloured illustrations . . . in which three arts unite to form a perfect unity.'

Desire for Absolute Integration

A master engraver and a happily married man, Blake stood at the threshold of a career of fifty years' unremitting creative work. One writer said of him that he felt the burden of the finiteness of man before the whole of Creation and that he had 'an unappeaseable longing for the absolute integration of his total nature with the universe'. Yet he was not a mystic, in the usual sense of the word. He was a prophetic rebel, not seeking the satisfaction of mystical participation, but instead accepting the responsibility of his occult insight into the condition of man. In part his concern for man arose out of the industrial revolution in which small tradesmen, like his father and himself, were caught between the decline of handicrafts and the rise of mass industry, the prelude to the machine age. He was a Forerunner sensing, without quite understanding, the upheaval ahead, planting seeds whose harvest would come far away in the future.

Blake's life was spent in a feverish anxiety to project his vision of the real nature of man into the consciousness of his contemporaries as a protest against the dehumanising of man as a worker, against making man an attachment to a machine. If only man could realise his own inner potentials as a divine Self, destined to mould the world to his needs, then he need not be crushed by the juggernaut of industrial ruthlessness, wealth and power. Blake made himself a great symbol of defiance of the threats inherent in the machine age, and of the man who could transcend it. He was probably the first artist and poet in history to use a mechanical process deliberately as a creative force. For prophet, poet

and painter as he was, he was also supremely adept as an artisan.

The method which he believed had been transmitted to him by his brother was to put a design on a copper plate with an impervious medium, then to use acid on the surrounding copper to eat it away. The text and decoration then stood in relief. It could be printed in any colour, on any colour, and then with paints it would be completed according to his sketches. The little book, *Songs of Innocence*, was sold for a few shillings, and now is only within reach of the wealthiest collectors.

But now he was in full flight and produced some large colour prints scarcely ever matched for imagination, execution and colour. This was called illuminated printing. In 1797, he produced 537 water colour designs for a book called *Night Thoughts*, and he continued to be this kind of prolific producer in the three mediums of painting, engraving and poetry. Yet he was always poor, sometimes desperately so. There is a story of his wife putting an empty plate at his place at supper time to remind him that they were without food.

From 1793 to 1800 his output was incredible, although his *Four Zoas*, begun in 1795, was published only in 1925. In ten years he produced 100 etched plates for *Jerusalem*. After that time he came into the happiest period of his life, with some of the younger men beginning to see and appreciate what he was saying. In 1821 he began his illustrations for *The Book of Job* and later still he did a hundred water colour designs for *The Divine Comedy*.

A Skilful Assistant

Blake and his Catherine were growing old. Of her we know so little, except that she was the daughter of a market gardener and that Blake taught her drawing and painting to the point that she was his skilful assistant. She was affectionate, tireless, patient and understanding. Many people thought Blake quite mad, but one of his friends said he was 'the most practical, sane, steady, frugal and industrious man he ever knew'. But the woman who was his companion as well as his wife, had a humble genius of her own to match him in a strange life of creativity. He recognised no conventions, creeds, dogmas

or limitations. They were childless, and she outlived him by four years and then shared his unmarked grave. Yet they did not suffer the tragic loneliness that some ascribed to them, for while he was detached, in one sense, from his environment, he was deeply involved in his times.

It will always be difficult to account for a man like Blake without the idea of re-birth. Blake did not use this idea but he did say that the man who survives death is the totality of the imaginative acts of his life. Error, he said, is created, Truth is eternal. The more we perceive and embody Truth, the nearer we come to a state of spiritual consciousness. Christ was the transmuting Word made flesh and each man is a potential Christ. Man does not become the Essence of God, 'but from one Essence may proceed many Identities'. Great Teachers who embody various aspects of this Essence, dominate our history. Yet a lesser man, by his imaginative acts, can influence a home and family, a community, a period of time. It depends on the degree of imaginative perception he acquires, and his tools of genius. Also, authentic studies of the work of such a man as Blake depend upon authors competent to weigh the evidence. Overshadowing most of what has been said about the poet is *Fearful Symmetry*, by Northrop Frye, who spent fifteen years penetrating Blake's mind and imagination, as embodied in the whole of his writings. Even with a superficial knowledge of Blake, a reader will find in this massive work exactly what Blake meant by imaginative form, as well as content. Dr Frye brought to it not only erudition but a spiritual gusto and a subtle humour that would have delighted Blake. Dr Frye says: 'To Blake the spiritual world was a continuous source of energy; he harnessed spiritual power as an engineer harnesses water power and used it to drive his inspiration; he was a spiritual utilitarian.'

Blake was struggling with problems in psychology that few scientists have yet attacked. The eye, said Blake, did not see; it was the lens for the mind to look through. Perception was not a function of the senses, but of the mind. But perception demands tremendous effort to guide 'a powerful im-

agination bursting its way out of a fallen world'. The seer is a man with a social function which we should recognise, whether he is scientist, artist, poet, musician, economist, philosopher, or anything else. Until society recognises the potentialities of the prophet and unless humanity is willing to endorse apocalyptic ideas, imagination will be wasted, or destroyed by the unimaginative.

All his life Blake tried to communicate his insights, for the most part baffling and antagonising his audience. 'What Blake demonstrates is the sanity of genius and the madness of the commonplace mind', writes Dr Frye. The only way we can transcend the commonplace mind is to increase the power and coherence of our perception. Blake uses *imagination* as the function of the true Self, and says that the more active the imagination the more abundant the life. This did not mean fantasy or day-dreaming, for imagination is active and positive and conscious. What a man perceives becomes a part of his character after having been given a *form* by his imagination. Dr Frye says that a man may choose what he perceives as he chooses the books he reads, and he must be wholly positive to experience, objective and subjective; the visionary is the man who has passed from sight into vision and never the man who has avoided seeing, and Blake's plea to his fellow men is to rise above the commonplace mind by the explosive power of aspiring imagination. His measure of reality is the genius, whose imagination has achieved its own freedom of exuberance or abundance. This activated perception is Self-development and Blake conceives this Self-evolution as the worship of God. God is the eternal Self and God is the totality of all imagination.

Men of Genius Needed

Extending Blake's thought into our own day, Dr Frye writes that as long as science is organised by the commonplace mind, the results will be the price we pay for our stupidity. We need to discover the men of genius who can organise scientific facts with vision. Today our scientific facts are being organised by men blind with prejudice, fear and selfishness. Someone recently said that Blake is 'shockingly immediate' and this is true.

'Now, of course, the arts are only a few of the many social phenomena which are summed up in such words as "culture" or "civilisation". . . . The religious, philosophical and scientific presentations of reality are branches of art and should be judged by their relationship to the principles and methods of the creative imagination of the artist. If they are consistent with the latter, they fulfil a necessary function in culture; if they are not they are pernicious mental diseases.'

Dr Frye says Blake does not 'say that science is wrong; he says the commonplace mind can make a wrong use of it . . . he does not say that philosophy is quibbling; he says that it would be if philosophers had no imagination.'

Blake has always been difficult to assimilate because so few minds can equate him. He died in 1827 in an England so indifferent to what he had said that his grave in Bunhill Fields cemetery went unmarked for exactly a hundred years. It was thirty-five years after his death that Gilchrist, searching for Blake's youthful followers, found them as ageing and successful artists and wrote down their recollections. Rossetti discovered him as a poet, painter and prophet and it remained for the 'twenties of this century to evoke his genius and pay tribute to the passionate prophet.

The words of one of his young friends of his last years bring Blake, the man, before our eyes:

'If asked whether I ever knew, among the intellectual, a happy man, Blake would be the only one who would immediately occur to me. . . . He was a man without a mask; his aim single, his path straight-forward, and his wants few; so he was free, noble and happy. His voice and manner were quiet, yet all awake with intellect. Above the tricks of littleness, or the least taint of affectation, with a natural dignity few would have dared to affront, he was gentle and affectionate, loving to be with little children.'

This was the frugal prophet who never owed a shilling. Gilchrist, his biographer, says that his happiness communicated itself as a serene beneficent influence; his eyes were brilliant, clear and intent, flashing with genius or melting in tenderness. Blake said, of himself:

'I have Mental Joy and Mental Health
And Mental Friends and Mental Wealth;
I've a wife I love and that loves me;
I've all but Riches Bodily.
I am in God's Presence night and day,
And he never turns his face away . . .'

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The paramount problem is to develop a war-less world. Many people are being muddled by a false dilemma — the problem of peace is so often put as a choice between two sets of loyalties and people are made to feel that they must give up something, such as their patriotism or their own people. But the newness of our situation is that for the first time in human history there is no contradiction between our narrowest and our widest loyalties. You can't save your family, your tribe, your country any more. You can only save the world, the whole world.

from an address by Margaret Mead
at the Pugwash Conference, September 1962

Energies in Daily Life

by M. E. Haselhurst

Our aim should be to transmute the force of desire into the energy of Will.

IT is sometimes difficult to determine with accuracy what part desire plays in the overall life pattern, and what part is directed by Will. For these impulsive motivations are closely related; are, as it were, one motivation acting on different levels, with different objectives, and achieving different results.

Desire is the force that impels the little self to go out after objects and experiences that bring it pleasure, or to wall itself off from objects and experiences that bring it pain. In essence, this is the Self or Soul using its will to drive the personality forward, first on the path of evolution, and eventually on the Path of Return.

For as long as the personality considers itself the centre of existence, and looks on its little life span as the whole of life, desire holds undisputed sway, though it may evolve from spasmodic impulses into a stubbornly maintained pursuit of deliberately chosen objectives. There comes a time, however, when, through satiation or suffering, the personality starts to question its values, and thus gradually perceives the possibility of a way of life that is divorced from the power of objects. It senses the possibility of following a self-directed line, and in that perception Will takes the driving seat hitherto held by desire.

Will is related to Purpose. It is the intangible energy by means of which Purpose is precipitated as a Plan, thus making possible the outer-plane expression of the Divine Idea. It is here, probably, that the disciples of the immediate future will find their greatest challenge as well as their most potent field of activity.

It is a challenge because it represents a new knowledge as well as a reassessment of the way energy is being handled and expressed in action.

Many disciples are willing to accept in theory the proposition that their work lies on the higher mental plane, that they must learn to function within the Triadal consciousness, that they must link the mental unit (on the third sub-plane of the mental plane) with the mental permanent atom (on the first sub-plane) because that is the lowest point which the Spiritual Triad can touch. But in practice they turn back, all too often, to the familiar ways of the lower mind, where they can accomplish work that has definable outlines and recognisable results.

This reaching up into the higher mind, and endeavouring to stabilise consciousness there, is the point where disciples shift their motivation directly to that of Will. It is work which lies beyond measurable standards and outside known forms. Consequently, there is nothing attractive to induce activity. The motivation has to come from within, from an interior perception of Divine Purpose, a Purpose so compelling that, having sensed it, the Soul has no choice but to serve it. This is the Divine Will working outward, using the little wills of men to carry forward the Plan which veils the eternal Purpose.

This is mountain peak activity for the disciple; work to be carried on within his own consciousness, beyond the companionable levels of normal thought exchange. Consequently, whether by intent of otherwise, it is activity that is being ignored, or at best treated as a fascinating spiritual guessing

game. It is as though a band of explorers, having come to the edge of a vast plain, sat down beside a homely tree, their backs to the country ahead, their whole attention given to analysing and re-relating the discoveries already made. There is a place for such work, but the pioneers — and that is exactly what each disciple is called to be — leave the cataloguing and arranging to others whilst they press onwards, facing any emptiness with the certain knowledge that it needs only sufficient penetration for the hidden core of life to be revealed. And having penetrated, they polarise themselves on the lonely spaces, the new dimensions, in order to precipitate some further divine awareness into the life of humanity.

Handling the Energies

It is true that the direction of energies must be handled first in the disciple's own life, concentrated within his immediate personal ring-pass-not, and extending therefrom to the groups, combinations and relationships which constitute his environment. But the work extends far beyond such limitations, and it is only as he calls more and more upon the divine potency of Will that the significance of what is being attempted can be faintly recognised.

The Tibetan tells us that 'the Will ever implements the Purpose' and points out that of the Will, its uses and its functions, we as yet know very little. And he emphasises that 'it is the most potent energy in the whole scheme of planetary existence being that

which holds all things together'.

To move in consciousness from these austere heights to the levels of daily living, and to trace some connecting thread between the two levels of activity, requires imagination and some skill in visualisation. Yet it is a fact that the most commonplace activity can be glorified when it is done with the pure will to serve, and that the most limited life can touch tremendous potency when the mind is lifted up to the heights whereon we are called to live. Then indeed is the disciple on the way to achieving that position where he will be able to 'see that which is to be revealed and to accept revelation, transmuting it into that definite realisation which will enable him to live by its light'.

This represents attainment which lies far ahead of most discipleship effort. Yet given right aspiration and a recognition of the ways in which this force merges into the higher energy of Will, achievement is merely a matter of persistence. For although, on its lower levels, aspiration is concerned chiefly with the transmutation of selfish desire, the soul also aspires, and in so doing reaches up after that higher field of magnetic response which comes into being when the link between the soul-infused personality and the Monad is forged, and the energies of the Spiritual Triad become available for use. Dynamic Will then demonstrates as an active principle in the life of the disciple, aiding him to express his life intention with balance and with power.

Psychological Re-evaluation

From a talk broadcast by Rosa de Brualla
on World Invocation Day, 1962
over 'Splendid' Radio Station, Buenos Aires

THE need for a new psychological evaluation may be the most pressing problem among many because it affects every human action and reaction today. If we carefully analyse the present situation, we will see that it is much more serious than it appears to be; it has been in process of gestation during long centuries, and is not only inherent in the body of each nation but also in its soul, for it powerfully conditions the thoughts and feelings of every nation's countrymen.

Many factors must be taken into account when we consider the words 'psychological re-evaluation', and since it is quite impossible to deal with them all, we will indicate general points of view with the idea of establishing how we can contribute towards changing the psychological climate and form a united public opinion. Only this can lead to those psychological adjustments each nation must produce within its own frontiers, because all are conditioned by an individual, group, national and international psychology.

Up to the present the problem of psychological integration; of intelligent living; of increasing spiritual values, have been dealt with only from a very limited point of view. Due to the present great scientific progress, it is only fitting that we should think in wider terms and see humanity in its true perspective. Our horizon extends towards infinitude. We ourselves are no longer in the foreground; the family unit is already known in its relation with the community, because it is an integral and factual part of each state or nation. The same concept can be extended further towards the field of international relations. The thinkers of the world work in an international way. The route that we, therefore, must follow, is that of thinking in broader terms, with the object of acquiring, as one humanity, a communion of thought, feeling and action. Only thus will we achieve *human* consciousness, leaving behind that instinctive awareness which is characteristically ours.

There is always a psychological reason for all that happens. The guarantee of this possibility is upheld by the fact that hundreds of individuals think in a clear, practical and idealistic way. None of our thought is launched into space without having its corresponding effect. In this same way we cherish a

hope and a desire, and we never stop until we see it become a reality. We have the same hardships; we make identical sacrifices; we suffer the same wants; we have similar feelings and thoughts; but we reject all ideas that are not in accordance with our way of life or our national, familiar and personal tradition.

The recognition of this will bring two results: first, the individual will stop fighting other ideologies, because birth and environment are responsible for his background as an individual, and decide his beliefs. Second, the imposition of an individually or nationally appropriated ideology by other nations or people, will be ended.

These are the inevitable and fundamental steps for that psychological understanding which will lead to an eventual peace and understanding. We know that the way is not smooth because the old, by its own inertia, tends to perpetuate itself, and the new must be presented with open mind, with well laid plans, tested and adapted to each case; and it must be done every moment with patience and goodwill.

Goodwill is that potent energy which has not been used or organised on a worldwide scale. Some apply it as loyalty, or effort to benefit an organisation or undertaking, which can, at any moment, resolve into friction. Goodwill is by no means only that loving and kind action that the majority of people believe, but a mental state of harmlessness that in no way negates the unswerving and decisive action. When we are conditioned by both harmlessness and goodwill, they will bring, without fail, mental balance, ability in action, and the liberation of the creative will-to-good.

That which is true of the individual is also true of the nation; for both there is the same hope of illumination and for a spiritual future, when man acquires that universal human consciousness which by innate impulse makes us not to fear but to love God, and to love Him in our fellow-beings.

In relation to this, Bonaro W. Overstreet in his book *The Understanding of Fear* says that 'there will be less fear in the world when people love more their fellow-beings'. Thus and only thus will goodwill become a fact in the consciousness of humanity.

BOOKS AND PUBLICATIONS

Ghost and Ghoul. By T. C. Lethbridge. Doubleday and Company, Inc., New York, 1962. \$3.75. 156 pages, including Index.

As many readers will know, there have been occasional accounts of the use of telepathic and supernatural powers to trace lost articles, to locate missing persons, and to apprehend criminals. But to our knowledge this is the first record that psychic or paranormal occurrences have accompanied archaeological research.

The author, a British archaeologist who has been conducting investigations on behalf of the Cambridge Antiquarian Society and the University Museum of Archaeology and Ethnology, says that the substance of this book has been taken from his old notebooks. Much of the material was jotted down during his research on the ancient pagan gods and goddesses of early Britain.

The locale of his unusual experiences is almost as interesting as the experiences themselves. Mr Lethbridge's quest for knowledge of the mysterious races of the Sith, the Lewis, the Danaan, the Blue Men of the Minch, his probing of other puzzling questions concerning the people of the pre-Roman era, took him to the wild, uninhabited islands of the Outer Hebrides, and to such remote places as North Uist, the Cairngorms, the Shiant Islands, the Skellings etc. He revisited the locations of earlier investigations along the bleak and windswept coasts of western Scotland and Ireland.

Here, and even around the Cambridge area, the appearance of ghosts and spectres, of poltergeists and apports, telepathic and clairvoyant occurrences, were frequent events. These happenings could not be dismissed as mere coincidence.

In putting forward possible explanations to account for the supernatural events he relates, the author emphasises the tentative, non-dogmatic nature of his ideas. In this, his attitude is most refreshing. 'Dogma', he says, 'is the curse of learning, and very often the ruin of religion, too.' And while the attitude of the true scientist prevails throughout, an undercurrent of dry humour gives zest to what he says.

In addition to its entertaining and unusual contents, there are several pen and ink sketches that make this a fascinating little book. Perhaps the most significant point brought out by Mr Lethbridge is his statement

that the stigma formerly attached to extra-sensory perception is gone. He asserts that the man who does not realise that the study of psychic phenomena has become respectable is now old-fashioned. His thesis is that we will eventually discover that things supernatural will conform to natural laws when these laws are more fully understood.

MIRIAM D. GEBBIE

The Essentials of Zen Buddhism. Selected from the writings of Daisetz T. Suzuki. Edited and with an Introduction by Bernard Phillips. E. P. Dutton & Co., 300 Park Avenue South, New York, 10, N.Y. \$7.50.

In this age when our western world is being drawn increasingly to the study of Zen Buddhism, there is no more welcome work than this excellent anthology prepared under the personal supervision of Dr Suzuki. With his remarkable background as both interpreter and student of Eastern and Western philosophies, Dr Daisetz Suzuki can easily be considered the foremost teacher of Zen. Until past the age of ninety, the author has ceaselessly toiled to furnish the true meaning of philosophy and in this anthology, we are presented with innumerable distinctive selections chosen from his books, articles and pamphlets. The editor, Bernard Phillips, has included an introductory essay on Zen as well as a first-hand biographical sketch.

To those of us who ask: 'What is Zen?', we may best reply by quoting the introductory words of Dr Suzuki.

'The intent of Zen Buddhism is to bring man into union with life and with himself, or, in other words, to awaken in him the knowledge of who he really is. . . For Zen, life is not something to be contemplated and understood objectively. . . . The truth of Zen is nothing one can cling to or believe in. . . . Zen is not a doctrine nor a set of ideas nor a position. It is affiliated with no particular school of philosophy; it is no closer to idealism than to materialism. It has no view about the nature of reality; it formulates no system of ethics, propounds no political ideology. . . . Personal experience, therefore, is everything in Zen. . . . Zen places the utmost emphasis upon this foundation experience.'

. . . 'The object of Zen discipline is to come personally in touch with the mind which is at the root

of all existences. The mind is however to be distinguished from our individual mind as the latter belongs to the world as much as the ten thousand things. The mind is Light, full and solitary, enveloping the totality of things. . . . Students of Zen are required to realise it in the fashion of sense perception and not intellectually, that is, they are intuitively to grasp it and not to understand it as a concept needed to complete a system.'

One cannot read Dr Suzuki's anthology without becoming aware of the wide scope of his writing, the practice and discipline of Zen as well as the Zen and Japanese culture. In comparing our Western culture and point of view he tells us:

'The Western mode of thinking can never do away

with this eternal dilemma, this or that, reason or faith, man or God, etc. With Zen, all these are swept aside as something veiling our insight into the nature of life and reality. . . . From this short characterisation of Zen we can see what Zen's attitude toward Nature is. It is not a sense of identity nor of tranquillity that Zen sees and loves in Nature. Nature is always in motion, never at a standstill; if Nature is to be loved, it must be caught while moving and in this way its aesthetic value must be appraised.'

Although Dr Suzuki has given us an excellent account of the philosophy and interpretation of Zen, he is careful to warn us that the best book about Zen is only a book about Zen. One must live Zen truly to understand it.

FLORA COBLENZ

Invocation to the Sun

*Ra! Horus! Hermes! Christ!
Thy name down the long ages matters not
Only Thy Shining Self
By Light begot.*

*Walk upon Earth again,
Visible to our eyes, blindfolded fast
By our reality
In dull clay cast.*

*Lift high Thy mighty hand,
And point a Way long lost and never found
Through these long æons chained
To unknowing ground.*

*Thou mighty Avatar,
Loose Thy forgotten majesty again.
Thou glorious Shining One,
Hope of all men,*

GLADYS E. LE GRAND

A New Year Message to BEACON Readers.

The editors are eager to have the *Beacon* Magazine more widely known and serving more people more effectively. To this end we invite your thought and co-operation.

Beacon readers will recall that four years ago, in January 1959, the subscription rate was increased to its present level while the *Beacon* itself was given a 'new look', and, we believe, a new outlook.

You will now be interested to know that, although the basic costs of printing, postage and materials have risen during these four years by 33%, due to the fact that no salaries or office administration costs are charged against the *Beacon*, we have been able to avoid raising the subscription rate again. Today, *Beacon* sales just about balance *Beacon* costs. But with the next increase in production costs, we shall be running at a loss with each issue while the subscription remains at its present level.

Looking ahead, therefore, and with the wish to avoid an increased subscription in the near future, we want to take every step we can now to promote distribution and increase *Beacon* sales and subscription lists. We need your help.

With each issue printed, there is a small surplus quantity available for promotion purposes. We also have a brief, compact and attractive publicity folder. Can you help the *Beacon* to grow in value and in size in one, or more, of the following ways?

By sending a sample *Beacon* to your friends, or to your own selected lists of potential readers.

By sending a selected list to us for mailing purposes.

By giving some widespread distribution to the *Beacon* publicity leaflet.

By suggesting the *Beacon* to any study group, or organisation, with occult interests with which you may be familiar.

By donating money to the *Beacon* Special Fund from which subscriptions are paid for those unable to subscribe themselves.

By holding the *Beacon*, its needs and service value, constantly in mind so that possibilities for co-operation with a promotion programme will be recognised and used.

By sending us any ideas you may have for improving the contents and quality of the *Beacon* and promoting circulation.

By helping to expand our group of contributing authors. Articles are needed by authors who combine a true understanding of the esoteric sense with an ability to interpret spiritual principles in terms of human affairs and daily life, both generally and also in specialised areas of thought and action.

Small quantities of current and back issues of the *Beacon* are available on request for promotion purposes, and also supplies of the *Beacon* publicity leaflet. We welcome your co-operation in this group endeavour to increase the service value of the *Beacon* and to maintain the subscription rate at its present level. May 1963 be a year of growth in usefulness for the *Beacon* magazine.

The Work of the Great Ones Must Go On

The joy of the divine Self is my strength.

The power of the spirit of man shall triumph.

The Forces of Light do control the forces of evil.

The work of the Great Ones must go on.

The Coming One is on the way. The Avatar approaches.

For this we must prepare.